



عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN: SURAH AAL IMRAAN

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بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

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LIVE WITH THE QUR'AN
SURAH AAL IMRAAN

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LIVE WITH THE QUR'AN –
SURAH AAL IMRAAN

SUPPLICATION SEEKING ALLAH'S HELP
TO REMEMBER HIM

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر
كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن
عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my
hand and said, "O Mu'adh, By Allah, I love you
and advise you not to miss supplicating after
every Salat (prayer) saying:

*'Allahumma a'inni 'ala dhikrika wa shukrika, wa
husni 'ibadatika,'*

*(O Allah, help me remember You, expressing
gratitude to You and worship You in the best
manner)".¹*

- We all need firmness and it is important to not go to the (متشابه) – what is unclear, because it appears attractive since we can build on it. But it will cause confusion, slipping and deviation in the end. Unlike the (محكم) – it is solid – and may appear unappealing because they must take it as it is, but it protects us from deviation.
- For example, if each are asked what is their perspective of the sky, each will say something different, but what is (محكم) – solid

¹ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

that everyone will agree to – is that Allah (سبحانه) created it.

SURAH AAL IMRAAN 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad (ﷺ)], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from

our Lord." And no one will be reminded except those of understanding.

- The more a person knows, the more he can go into the (متشابه) matters that are unclear and start talking about it. And this happens when there is a slight turn of the heart, so they will follow the (متشابه) – what is unclear and not solid.
- But those who are (الرَّاسِخُونَ فِي الْعِلْمِ) – firmly grounded in knowledge – say “we believe in it, it is all from our Rabb”. They do not go into interpretation.
- The nature of human beings is they want to do more, while forgetting their duties and responsibilities, though that is what is safer.
- Someone who is deep in knowledge can easily start to make-up and fabricate things.

DECEPTION (الغُرور)

- The meaning of deception is to see something not as it is, and a person starts to actually believe it, act on it and head to it.
- We do not want to place ourselves in deception and this happens when we start to follow the (متشابه) – what is unclear and not solid. There is a story of a man who migrated from Morocco to Medina to seek knowledge from Imam Maalik. Once there was news of an elephant in the market, so all the students left to see this scene, but he remained. Then Imam Maalik asked him, “why did you not go?”. He said, “I cam here to learn and not to see elephants.”

SURAH AAL IMRAAN 10 TO 11

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ

Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.

11

كَذَّابٍ آلٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ

[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

- People can easily be deceived by the actions of the disbelievers, for example, someone may say “I’m praying, but she’s not praying and she gets good marks.”
- A person does not want to be deceived with Firaoun and his like.

- When the believers see the disbelievers in battle, they see them as double. When we see something as more, the point is not to highlight the problem or trial, but to highlight Allah (سبحانه وتعالى). When a person goes through a trial, they see it as something great, they see it as double, but others see it as nothing. So what should be done? (وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ) (Allah supports with His victory whom He wills.).

SURAH AAL IMRAAN 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُم مِّثْلَهُمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their]

eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

INSIGHT (البصيرة)

- The scholars said that insight is based on two matters – the Qur'an and Sunnah. Insight is not based on philosophies or other references. A person will be deceived if he does not refer back to the Qur'an and Sunnah.
- In Surah Aal Imraan, it does not speak of deception of those who do not know, but about those who have knowledge and are deceived.
- Firmness is about going back to the (محكم) – what is solid. Matters that are (محكم) are:
 - What is your Rabb? My Rabb is Allah.

- What is your religion? My religion is Islam.
- Who is your prophet? My prophet is Mohammed (ﷺ)
- Surah Al Fatiha is Umm Al Kitaab – Mother of the Book, and this is what is (محکم) – solid.
- All the taffakur and reflection are mentioned at the end of Surah Aal Imraan and not in the beginning because deviation can take place. A person needs to be rooted in knowledge and rooted in the (محکم) before going to taffakur.

SURAH AAL IMRAAN 15

قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Say, "Shall I inform you of [something] better than that? For those who fear Allah will be

gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah.

And Allah is Seeing of [His] servants -

- We all need taqwa and to go back to what Allah (سبحانه وتعالى) has said. We do not want to make-up things from our mind. We always want to go back to the (محكم) – solid.
- In order to benefit from the nurturing, we all need to have taqwa. For example, when a person has talents, taqwa is still needed. A child can be gifted but in class he appears bored because he feels he knows everything and does not want to do the homework since it's too easy for him. But this can lead to rebellion by leaving what is required.
- Banu Israel were very intelligent but they always had a prophet above them, so they

may submit. And similarly with Quraish, they were very intelligent and the Prophet (ﷺ) sent to them was illiterate, but this is to bring out submission.

- Banu Israel interpreted the generosity of Allah (سبحانه وتعالى) on them as a reason to be above others. And in the way to Allah (سبحانه وتعالى), people can be deceived, whether with their knowledge, worships or blessings.
- There are people who worship a great deal and if they reach a certain level, they saw all obligations are dropped from them since they saw a dream. While we are alive, we have to pray the five prayers, fast Ramadan, give zakat, and stay from the prohibitions.
- And similarly there are people who have so much knowledge, that they stop referring

back to the Qur'an and Sunnah, subhan Allah.

- People in knowledge and people in worship can be deceived with their own lies.

SURAH AL BAQARAH 282

وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۚ

And fear Allah. And Allah teaches you.

NAMES OF ALLAH IN SURAH AAL IMRAAN AYAT 1 TO 24

	NAME OF ALLAH	AYAH	# OF TIMES
1	ALLAH	2, 3	
2	AL HAYY – THE EVER-LIVING	2	
3	AL QAYYOOM – THE SELF- SUSTAINING	2	

	MASTER		
4	AL 'AZIZ – THE ALL-MIGHTY	3,6, 18	
5	AL HAKEEM – THE ALL-WISE	6, 18	
6	AR RABB – THE NURTURER	7,8, 15, 16	
7	AL WAHAAB – THE BESTOWER OF GIFTS	8	
8	AL BASEER – THE ALL-SEEING	15	

ALLAH AL BASEER (البصير) – THE ALL-SEEING

- The Name of Allah Al Baseer (The All-Seeing) is needed for firmness. We want to have insight and we want to have taqwa in knowledge. We do not want to create our own line and fabricate in the religion, so who will help us? Allah Al Baseer.
- Allah (سبحانه وتعالى) sees all things and He sees what is inside all matters.

SURAH AL AN'AAM 103

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

No vision can grasp Him, but He grasps all vision.
He is Al-Latif (the Most Subtle and Courteous),
Well-Acquainted with all things.

- Allah (سبحانه وتعالى) grasps all visions, but no one can grasp Him.

- Allah Al Baseer sees all the creations and all the deeds of the people. He sees the qualities of the people. He sees all our intentions.
- He not only sees us praying, but sees our intentions. He not only sees our manners, but sees our motives.
- Allah (سبحانه وتعالى) sees the changes of the heart and to whom the heart turns to. He sees our needs, requests and desires.

SURAH ASH SHURA 11

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him; and He is the All-Hearer, the All-Seer.

- Allah Al Baseer can make whomever He wills to be granted baseera (insight).
- If we have insight, then we will be protected from doubts and trials, and we will be among

the sidiqeen. With insight, we see things right, we do not see things bigger than they are or see things smaller than they are.

- Insight does not mean to go into secrets and sixth sense, but to see according to what Allah (سبحانه وتعالى) has said and the Prophet (ﷺ) has said.
- If they see a calamity, they do not say “why?”, but believe Allah (سبحانه وتعالى) will lift it. If they see a closed door, they know the One Who closed it will open it.
- They are productive; they believe and make dua and making dua is one of the matters that grants us insight. And they are people of taqwa whom Allah (سبحانه وتعالى) will make a way out for them. May Allah (سبحانه وتعالى) grant us insight. Ameen.

SURAH AT TALAQ 2 TO 3

2.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And He will provide him from (sources) he never could imagine.

- To have insight is to know things in their reality, but it requires believe in Allah Al Baseer, to have taqwa and to make dua. If there is any confusion in life, then we should ask:

SUPPLICATION FOR ALLAH TO JUDGE BETWEEN MATTERS

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ " اَللّٰهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ

وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ

تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا

اخْتُلِفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"I asked 'Aishah: 'With what did the Prophet (صلى

الله عليه وسلم) start his prayer?' She said: 'When he

got up to pray at night he would start his prayer

with the words: Allahumma Rabba Jibril wa

Maika'il wa Israfil; Fatirus-samawati wal-ard, 'alim

al-ghaybi wash-shahadah, anta tahkumu

bayna 'ibadika fima kanu fihi yakhtalifun,

Allahumma ihdini limakktulifa fihi min al-haqq

innaka tahdi man tasha'ila siratin mustaqim (O

Allah, Lord of Jibril, Mika'il and Israfil, Creator of

the heavens and the earth, Knower of the

unseen and the seen, You judge between Your

slaves concerning wherein they differ. O Allah,

guide me to the disputed matters of truth for

You are the One Who guides to the Straight

Path)."²

² Sunan an-Nasa'i 1625

- The sidiqeen are the people of insight because they are truthful and believe in their Rabb. May Allah (سبحانه وتعالى) grant us insight and to be protected from deception.
- Allah Al Baseer makes us to see what is right, and not to be deceived with the duniya while forgetting the akhira.

SURAH AAL IMRAAN 20

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ
 تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty

of] notification. And Allah is Seeing of [His] servants.

- In this ayah, Allah is Al Baseer and All-Seeing of those who argue and are in conflict. And Allah Al Baseer will protect us from going into unnecessary argument.
- In conclusion, Surah Aal Imraan is about firmness and we all want to want to go back to what is (محكم) – solid. But those with deviation in their heart will be deceived with their knowledge and worships, so they cross their boundaries.

SUPPLICATION TO SEE THE TRUTH AS TRUTH

اللهم ارنا الحق حقاً وارزقنا اتباعه وارنا الباطل باطلا وارزقنا اجتنابه

*Allahumma arinal haqqa haqqaw warzuqnat
tiba'ah, wa arinal batila batilaw warzuqnaj
tinabah*

O Allah! show us the truth as true, and grant us
to follow it. Show us falsehood as falsehood,
and grant us to abstain from it.

MAY ALLAH AL BASEER GRANT US INSIGHT. AMEEN.

REFERENCES

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2. تفسير ابن كثير – TAFSEER IBN KATHIR
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